can; so the name Demetra,or Ceres, was given as well to corn and fruits, as to that goddess which bestows them ; Athena, or Minerva, did alike signify wisdom, and the goddess which is the dispenser of it; Dionysius, or Bacchus, wine, and the god thatgiveth wine; (whencePlato etymologizes the name from giving, of .wine.) **In** like manner, they called both the child-bearing of women,'and the goddesses that superintend over the same, Eilithyia, or Lucina; Coitus, or copulation, and the deity presiding over it, Aphrodite or Venus. And, lastly, in the same manner, by the,Muses they signified both those rational arts, rhetoric, astronomy, poetry, and the goddesses, which assist therein or promote the same.—Now, as the several things in nature and parts of the corporeal world are thus metonymically and catachresti-cally called gods and goddesses, it is evident, that such deities as these could not be supposed to be unmade or self-existent, by those, who acknowledged the whole world to have been generated and had a beginning. But as these names were used more properly, to signify invisible and understanding powers, presiding over the things in nature, and dispensing of them, however they have an appearance of so many several distinct deities; yet they seem to have been all really nothing else, but as Balbus in Cicero* expresses it, " Deus per-tinens per naturam cujtisque rei," God passing through, and acting in the nature of every thing; —arid consequently, but several naines, or so* many different notions and ^considerations of that one supreme Numen, that Divine forc.e, power,

* Be Natur. Deor. lib. ii. cap. xxviii. p. 2996. torn. ix. open